

RELIGIOUS INFORMER.

[Vol. I.] SATURDAY, DECEMBER 25, 1819. [No. 13.]

Extract from the Journal of Mr. West, dated January 24, 1819.

Rode ten miles to Mantua, and found there a great time of awakening, which had commenced in a grammar school. This school had been very immoral. A female scholar, who was first struck with conviction, wrote a letter to the tutor, stating her great concern for her soul. He conversed with her and her relation threw the school into tears, and all are still deeply concerned for their souls. This took eight days before my arrival; during which time none had been able to attend grammatical studies. Such a sight I never saw before. Thirty students, and many others, old and young, at once deeply affected! I stayed here three days, held four meetings, preached five sermons; delivered in the seminary. I conversed much with them; and leaving them in a good way I returned home.

STATE OF NEW-HAMPSHIRE. } NOTICE is here-
Hillsborough, ss. } by given, that
a number of the inhabitants of Andover met at the Meeting-House in said town on the 14th day of September, 1819, for the purpose of forming themselves into a religious society, agreeable to an act of the Legislature of this State, passed July 1st, 1819.

- 1st. Chose Deac. William True Chairman.
2d. Chose Joseph Philbrick Jr. Clerk.
3d. Chose Capt. James Tucker President.
4th. Chose Capt. Caleb Marston and } Directors.
 Deac. William True
5th. Chose Joseph Brown Treasurer.
6th. Voted to assume and bear the name and title of the
First Baptist Union Society in Andover, N. H.
7th. Voted to hold our Annual Meetings on the First Wednesday in September.

J. PHILBRICK, Jr. *Clerk of the Society.*

A TRUE COPY OF RECORD.—Attest, J. PHILBRICK, Jr. *Clerk.*

FROM THE GUARDIAN,

AN ADDRESS TO YOUTH,

ENDEAVOURING TO PERSUADE THEM THAT YOUTH IS THE PROPER SEASON FOR THE ACQUISITION OF RELIGION, AND THAT IF THEY DO NOT OBTAIN IT THEN, THEY HAVE VERY LITTLE REASON TO THINK THEY EVER SHALL.

MY DEAR YOUNG FRIENDS,

It is to be presumed that most of you who read this work, read your Bibles also—that you are in the habit of attending public worship on the Sabbath—that you are in some degree acquainted with the leading doctrine of the Christian religion—or at least that you have some general idea of the disobedience of Adam, the consequent displeasure of God, the character, sufferings, and death of Jesus Christ, and the object for which he suffered. It is farther to be presumed that you are accountable beings, and must one day appear before the judgment-seat of Christ, and receive pardon or condemnation from his lips, and that there are but two places provided to receive all the race of Adam—one of inexpressible and interminable happiness, the other of extreme and everlasting misery; and all the persons of whom you have ever heard, or read in ancient or modern history; all the persons you meet with in the street, of whatever age, station, or occupation; all the companions of your childhood or youth; all the persons who compose families to which you belong; are assuredly travelling towards one or the other of those places, or have been already fixed there for eternity. Perhaps it may be presumed, that you have, *at times*, some solemn thoughts on the subject of death and eternity; and the idea of the judgment day, and being in the immediate presence of the great God, (for every eye shall behold him when he cometh to judge the world) gives you an inward terror and alarm: you *feel* that you are unprepared to meet him; you are conscious of many sins; you know that you have many times disobeyed your parents; that you have profaned the sabbath day; that you have not always kept truth inviolate; that you have had envious thoughts towards your young companions; perhaps you have taken God's name in vain, &c.: then you *feel* an inward conviction that you are unfit to dwell with God in heaven, and that some change must take place within you, or you will never be admitted there. Many young persons, my dear

friends, have gone thus far, and then Satan has employed one of his most common, most unsuspected, but most successful snares, and persuaded that neither childhood, or youth, was the proper season for religious exercise and affections; that after a few years, or when they should attain to the age of their parents, they would find it much easier to acquire religion and keep God's commands, than at their early age.

Alas! my dear young friends, how false is this. Ask experienced Christians, ask your pious parents, (if you have the happiness to possess such) and they will tell you, that the engagements and increasing cares of advancing life, are greater barriers of the acquisition of religion than the pleasures and amusements of youth.

That sin which greatly distressed a young person at fifteen, at twenty can be committed with little remorse; at thirty, can be committed, day after day, without the least check from conscience or sense of guilt. The sin has not changed its nature as the person has advanced in life, nor has it become less hateful in the sight of God, nor will receive a less punishment in the eternal world; but the unhappy sinner has become hardened through the deceitfulness of sin. The longer you live without God, the harder will it be to find him.

My dear young friend, who art now reading this paper, whoever you are, however young you may be, believe me, there is no time to be lost. Do you not hear Christians praying for you, intreating God with tears, that he would have mercy on the rising generation, and turn their hearts to himself? They pray thus, because they know the value of the soul, and that this life is the only opportunity afforded for securing its eternal interests, and that youth is that period for which there is the greatest probability that their prayers will be heard. You seldom hear them thus fervently pray for the aged. The Lord does not give them faith to pray thus for the aged sinner. It seems like praying for one already dead. Youth is the best season to obtain religion in, almost the only season: let me therefore, my young friend, intreat you this night before you sleep to fall on your knees before the Lord and beg him to open your eyes to discern your real situation, and that for Christ's sake he would give you power to repent and believe; and may He, who called this beautiful world into existence with a word, who said to dead Lazarus, come forth, say to thy soul, "be of good cheer, thy

sins are forgiven thee."

New-Canaan, April 19th, 1819.

A letter has recently been received from Eld. John Foster, dated Wilton, Me. Nov. 15, 1819, beginning as follows:

"I John, a servant of Christ and his Church, send unto thee, Ebenezer, my fellow labourer in the Gospel, wishing thee Grace and Peace,—&c.

He then mentioned a reformation in the towns of Chester-ville & Wilton, where 100 professed faith in Christ. He states that in New-Sharen, a revival has commenced, and 75 or 80 have been made the hopeful subjects of grace. Also that Temple and Farmington have shared in the good work.

In New-Portland and Kingsfield, Elder Hutchens baptized over one hundred, and 4 churches have been gathered in that region.

He concludes his letter by observing, that he attended the Yearly Meeting holden at Gorham on the first Saturday of the present month—that good reports were received from the several Quarterly Meetings—that Eld. Leach preached on Saturday P. M. Elder John Buzzell on Sabbath A. M. & himself in the afternoon.

An Elder's Conference was attended with unusual satisfaction on Monday—and at a meeting on Monday evening, "two experienced the truth for the first time. All glory to God for the same."

"This from your Brother in tribulation."

JOHN FOSTER.

The members of the Christian Conference, agreed to present to the Churches scattered abroad, the following CIRCULAR, in order to an understanding of and co-operation in the measure therein stated.

CIRCULAR.

The Elders and Brethren of the Church of Christ, belonging to the connexion called Christians, having convened together, in Portsmouth, October 27th, 1819, according to appointment, to take into consideration the situation of the several Churches, and the scripture order of the house of God, and to strive for a more perfect knowledge of concord and agreement in the apostolic order of faith and practice, and to set in order the things that are wanting; would communicate to our

brethren scattered abroad, the following, which we trust will meet with general approbation.

First. We recommend a union of the several churches through the connexion in the United States, to be more particularly and publicly formed for the express purpose of a more intimate and general acquaintance with the situation of each other and the several preachers in the connexion, in order to detect and prevent impositions that might otherwise and has in some instances already been experienced among us. In order therefore to accomplish this important design, we would recommend to the several Elders and Churches,

Secondly. That they form themselves into Conferences, to be holden one or more in a year, in the several States or elsewhere, at a time and place as they shall think proper.

Thirdly. We recommend that the several churches, before mentioned, should represent to the conferences to which they may belong, their number and situation by messengers chosen for that purpose.

Fourthly. We recommend that the several conferences in the several States do appoint messengers to represent them in our first general Annual Conference of the Elders and Brethren to commence on the 4th Saturday of October next, at Windham Con. which will continue one week.

We doubt not while we have been assembled but that many of our brethren have been endeavoring to stay up our hands, and desiring that we might be led by that spirit which leadeth into all truth, and we trust that in answer to prayer we have been led to experience how good and pleasant it is for brethren to dwell together in unity. Our brethren may rest assured that their welfare and advancement in the divine life has been our great object, and we feel satisfied that more good will result from this conference to our brethren and the cause of our divine Master, than from any other ever obtained among us.

We greet you our brethren in the State of New-York and elsewhere, who may have already formed themselves into united bodies of a similar nature, and unitedly invite them to engage with us in this general union, and also request them to send messengers and letters, giving an account of their several Churches, and also of their local or State conferences, to be represented to the first General Annual Conference.

The proceedings of this conference will be communicated

after our General Annual Conference.

Signed in behalf of the Conference. ROBERT FOSTER.
Sec'y to General Conference.

We rejoice in the foregoing CIRCULAR sent out by our Christian Brethren. It has been the case for years past, that the conduct of most of the impostures, has been saddled upon the society called Christians, or those commonly known by the name of Free-will Baptists; and it is presumed, that neither of those societies would willingly countenance immoral conduct. It is hoped that energy will be used by both societies to detect imposition, and to endeavor to persevere in that way, that will best promote the cause of Christ in the world.

SICK AND LIKE TO DIE.

That much celebrated, and now very aged matron, who, when in her best days was the idol of Europe, whose vassals were kings, princes, popes, and cardinals, together with the multitudes of their subjects throughout their countries and dominions. There have many curious and wondrous things been credibly reported of this singular personage. Her beauty was formerly so attracting that the heart of the beholder was generally devoted the moment her bewitching charms met his eye; and the most sacred obligations, violated in compliance with her resistless fatinations. It has since, however, been ascertained that her beauty was artificial, and that she owed the whole of her charms to a company of curious and cunning artists, who were wholly devoted to the business of preparing her dress, varying her different garments, putting on her attire, and painting her face. For this devotion, to her person, she liberally rewarded them with wealth and honor, which she found means to obtain from the immense multitudes who devoted all their earnings to this mistress of their hearts.

These artists were expert in varying the appearance of her eye, which, to one who presumed to withhold his heart, and be independent of her favour, they rendered piercing as lightning and as furious as a demon; while its melting sweetness would light on her favorites and devotees with such ineffable attractions as no power could resist. Her teeth were enormous for size but she could cover them, at pleasure, with the most charming lips, which she never failed to do when

communing with her friends. But it is said, and her most faithful lovers do not deny it, that she was subject to fits of such violent anger, that she has bitten off the heads of thousands, who were blind to her beauty.

When this singular creature came to America, she was fairly on a decline, though many hearts drank of her love, and some lost their heads; but her teeth are now gone, and there is no danger of her committing such acts of violence on those, who dare set their affections on one who possesses real beauty and worth, and is under no necessity of so much dress and paint.

We have seen this old idol since she has been confined to her room; she looks miserably, and yet we cannot pity her in the least. But it is impossible to see her artists stand round her with their shears and brushes, trying to alter her dress, and to daub on paint in order to make the old wrinkled hag look young, and even shedding tears at her fast decline, without pitying their folly, and blind SUPERSTITION!

MAGAZINE.

DIED.—In this town, Miss Sally Currier, aged 26.

In her last sickness, she enjoyed a calm resignation to the will of God, and rejoiced in hope of a glorious immortality.

She professed religion a few years ago, and wrote part of her experience, and the remainder, she related a few days before her death, and had it written as she delivered it. It will be published in the next paper.

An Infant of Mr. Joseph Huntoon.

The minutes of the New-Durham Qr. Meeting are received, but it is too late for this No. They will appear in the next.

This paper completes six months from its commencement; the next paper will begin the new series which will appear in January next. The encouragement that has already been received induces the editor to hope for a large increase of patronage under the new series as there will be so much saving of postage and the work sold so cheap. The present subscribers are considered subscribers under the new form and are requested to inform their neighbors of the conditions.

Almanacks & Registers for 1820, for sale at this office.

POETRY.

THE BELIEVER'S COMPLAINT AND RESOLUTION.

FROM THE ENGLISH BAP. MAGAZINE.

Fear not, I've redeem'd thee, (that was the glad sound
Isa. xliii. 1.

Which saluted my ears when I fell on the ground;) Job xlvi. 6.

I bore thy vast load when I hung on the tree; 1 Peter ii. 24.
And I'll be from the storm a covert for thee. - Isa. xxxii. 2.

My soul then with transport to Jesus did fly; - Heb. vi. 18.

I saw the compassion that beam'd in his eye - Matt. xi. 28.

My burden I lost; to his cross I did cling; - - Col. i 14.

And determin'd of Jesus forever to sing. - - - Psa. lxxxix. 1.

But now I lament, and fetch a deep sigh; - - Job xxix. 2.

My hopes are but faint, and my fears they run high;

Prov. xxiv. 10.

My sins rise like billows on every side; - - - } Matt. xvi. 30
And often I fear I shall sink in the tide. - - - }

Yet to my dear Saviour my soul I commend; - Psa. xxxi. 5.

Oh! be thou my father, my guide, and my friend Psa. xvi. 1.

Conduct me in safety to mansions above; - - - John xiv. 2.

There forever I'll praise thee, and sing of thy love.

Rev. xiv. 3.

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A SUBJECT OF REGRET.

WHY should the reasonable creature man become his own enemy, disregard his rational being and happiness, and destroy all that is noble in himself by indulging in intemperance? This, though to the reasonable mind, one of the greatest outrages ever committed on propriety and decency, has become one of the most frequent, which are practised in our country. This is certainly a subject of regret. Parents, be cautious that the example you set be not such as may lead your sons into this vice. Young men, you are too noble, too glorious, in your reasonable nature to render it fit that you should be governed by appetite and passion. Be careful that you keep in the path which reason dictates, and you will shun intemperance, & avoid its bane.